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and his mother was very careful to avoid holding food over him, as any food that touched his head must be discarded. My informant Victoria inadvertently carried sweet potatoes in her child's hat and was obliged to throw them away because they had come in indirect contact with the child's head. When a child was old enough to marry, his head was no longer sacred.

Modern children have a carefree existence, perhaps not very different from that of old days. They gather near the beach and spend the entire day playing or swimming in the sea. They are particularly fond of riding and are excellent horsemen from an early age. Some of them accompany their parents in shore fishing, and I knew a little girl 11 years old who caught fish with a small spear. Young children help their parents, and many fathers are pleased to rid themselves of all work and to transmit it to their sons.

SECLUSION

Legends tell of girls who were kept in seclusion (*huru*) inside huts so that they might acquire a fair complexion. When they appeared in public later, they aroused great admiration for the whiteness of their skin. According to one popular Easter Island tale, the girl in seclusion was daily washed (*hopu*), deloused (*aruke kutu*), combed (*harihari*), stained (*akui*) with turmeric and red earth, and her clitoris was stretched (*haro matatuu*) so that it would be long and hanging.

Easter Islanders pointed out to me two caves in Poike which were said to have been inhabited by *neru*, boys and girls who were separated according to sex and were secluded by their parents in caves where they lived for years. They were probably of chiefly families and, as in Mangareva, were isolated in order to become white and stout and to manifest by their appearance the distinguished position of their families. Attendants of their own sex cared for them. Their parents brought them food, and it is said that during the smallpox epidemic of 1863 many of the *neru* died of starvation because there was no one left to feed them. They lived in idleness and allowed their nails to grow long. It may be recalled that the wooden hand, purchased by G. Forster (83, vol. 1, pp. 582-583) on Easter Island and given by him to the British Museum has long nails, thus proving the accuracy of at least part of the tradition. The *neru* sometimes appeared at feasts but stayed a little apart from other people. The fact that the secluded boys and girls lived in chastity induced the natives of later times to translate the word *neru* as virgin, nun, or wonien observing celibacy. The following songs refer to the *neru*:

Ka huru koe, neru e, i te ana.	You are secluded, O *neru*, in the cave.
Tautau ipu kiea o nga neru.	Hanging is the gourd with red ocher of the *neru*.
Tuai era ka huru koe, neru e.	You have been secluded for a long time, O *neru*.
A te manava he mate,	I am in love,
Ka huru koe, neru e,	You are secluded, O *neru*,
Ka huru kataia ritorito.	Being secluded you have become white.

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The Feast of the Boat

Near Vaihu there is a mound, called *miro-oone* (the earth-ship). A feast which consisted in imitating the activities, postures, and language of a ship's crew used to be celebrated over it. Some of the natives were the *mataroa* or sailors and others the officers. The last of these shows was given not long ago, for the father of the present catechist, Timoteo Pakarati, is remembered as having played with great success the role of a captain. On this occasion songs were sung, one of which I transcribe below. This song was also considered an improvization to welcome a man by the name of Toorangi of the Eapaea lineage who came from Chile as a sailor.

E Toorangi a Eapaea e,	O Toorangi of Eapaea,
A te kapu mai hiva e,	He that came from abroad,
Ka hakaava ro	They are pushing forward
I te kaukau hakarava	The horizontal poles (the yards),
E Toorangi a Eapaea e.	O Toorangi of Eapaea.
Ka hakatata haro	They make incline
I te kaukau hakarava	The horizontal poles (the yards)
O Toorangi o te miro,	Of Toorangi of his ship,
Kahu aava.	The sail is inflated.

First Tepano assumed that this ship represented the big canoe built by Tuapoi, a legendary character (p. 382); then he said that it was Captain Cook's ship. The feast is no longer performed, but on the first day of the year the natives dress in navy uniforms and perform exercises which imitate the maneuvers of ships' crews.

Routledge understood that these dances commemorated Captain Cook's visits and that Cook and his English sailors were deified by the natives who erected big houses to celebrate his cult (*hare-a-te-atua*). This does not seem likely, for if the natives really had worshipped the Europeans why should they have chosen Cook, who was the third visitor to the island and who stayed on it a shorter time than the Spaniards?

The *hare-a-te-atua* mentioned by Routledge were probably big houses built for the feasts in which ceremonies and dances may have been performed. The feast of the ship, possibly very recent, was associated with ordinary feasts. My native informants stated that the *hare-a-te-atua* generally had nothing to do with the *miro-oone* or earth-ship.

GAMES

Surf-riding

Surf-riding (*ngaru*) is the only ancient Easter Island sport which has survived. As soon as days become warm, children go out to the surf with small planks on which they lie and let themselves be carried to shore by the

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526 [857] waves. Today grown men swim only when necessary and never indulge in surfing. The many volcanic rocks scattered along the coast make this sport extremely dangerous and it can be enjoyed at only a few places.

Owing to the scarcity of wood, the natives formerly used conical bundles of rushes (*pora*) instead of surfboards. Any construction for surfing was described by the phrase *papa mo hakaeke te ngaru*. Provided with rafts (*papa*), the young men went into the surf and awaited a big wave (*he irimai te vave nuinui*). When the wave reached its peak (*te iri mai te vave rahi-rahi*), they turned (*te tieve*) to catch the wave, stretching their legs straight behind them. With their hands they seized the *papa* and propelling the board with their feet, they let themselves be swept in to the shore.

Tales refer to young men who had surf-riding contests before big crowds gathered on the beach to admire their skill. Ordinary surf-riders catch the breaking waves, but strong young men of old went far away from the shore into a heavy surf, where they caught great unbroken swells.

526 533 A song still popular on the island is supposed to have been chanted at surfing contests as a spell to make opponents fall, but it is also connected with a string figure.

539 E Pua e, e Pua te Ohe Ohe e pua.

(A place near the beach of Hangaroa where the children go surf riding.)

Te na nia he tama
Tera Hiro rangi [Te raa, hirorangi]
Paku, paku
Ruahie hati mai a hati pu.

There on the top [of the board] is a youth
[The sun, the foam (?)]
The tide is low
Ruahie [a place near Hangaroa], the (wave) breaks and spends its force.

Sliding

524 857 514 There is a vague tradition that in olden days the boys used to slide on the slopes of the numerous volcanic hills scattered over the island. They sat on banana or ti leaves and slid down tracks on which they had urinated to make the path more slippery.

Concealing an Object

524 Estella (79, p. 25) describes a game which may be ancient. The players crouch or sit in a circle and secretly pass around some object. One player in the center of the circle tries to find the object; and while he is looking for it, he is abused and struck by the rest of the group. If he succeeds in getting hold of the object, he sits in the circle and the person who was discovered takes his place. During the entire game the players in the circle recite a monotonous chant. This last detail seems to indicate the antiquity of the game.

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Sham Battles

The sham battle was one of the favorite entertainments of children. Divided into two sides, they threw at each other spears tipped by pieces of gourd shell in the shape of obsidian points (*taua pahera*). Legend states that children frequently discovered and substituted obsidian points for their harmless spear points (p. 376). Sham battles (*tuna*) in which either adults or children threw stones was another form of training for wars.

At feast gatherings, young men displayed their athletic skill in running, spear throwing, and other feats of dexterity (215, p. 468).

Throwing Game

Knoche (123, p. 202), describes a throwing game which was probably introduced from Tahiti or Mangareva. I never saw the game and the islanders never mentioned it to me.

A small groove 150 mm. long is traced on level ground. Across the groove they put a little stick 50 mm. long. The players have thin sticks 550 mm. long that they introduce under the small one to throw it as far as possible. The winner is the man who throws the piece of wood farthest.

Top Spinning

Spinning tops (*makoi*) were popular toys. They varied in type according to materials used. The most common top was a capsule of the *makoi* (probably *Thespesia populnea*), pierced through the middle by a round pin with two sharp, fire-hardened points. *Makoi-oone* were made of a clay found in craters. Children mixed it with water and sugar cane juice and left it to bake in the sun. A clay top is preserved in the Museum für Völkerkunde, Vienna (22838). It is a hard, red clay ball, 28 mm. in diameter with a wooden handle 135 mm. long inserted through it. This object is listed in the catalog as a tattooing hammer, but its form makes such a use very unlikely.

Stone tops are said to have been large and were thrown without the use of a string into a stone basin, where they kept spinning for a long time. While the tops were spinning, children used to sing the following song:

Kanini te makoi nau opata.
Spin the top [made of *makoi* capsules] from the cliff.

Ka tuu te makoi miro rakerake;
The wooden top does not stand up well;

Kanini koe te makoi oone o te Rano-kao.
Spin the top made of the clay of the Rano-kao.

Kite Flying

Kites, called *manu hakarere* (flying birds), were made of tapa cloth and the head of a bird was painted on each of them. They were flown by children.